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infinite value of the atonement was destroyed. This was the error that the General Council of Ephesus had to guard against; they had to maintain that the very person who was born of Mary was also the Son of God, and, therefore, God. They did this by calling her *Θεοτόκος*, the exact meaning of which is—"she who brought forth him who was God." This was then the whole meaning and intention of the term; and in this sense it is held and approved by all orthodox Protestants. The sense which later Romish writers have sought to put on the term is this—that Christ in his divine nature and office is subject to Mary as his mother; and, sometimes, even attributing deity to herself as his mother—thus Bernardinus de Busti, "she understands herself in her son, to be as his other self, INVESTED WITH DEITY."—*Mariale*, part xii., sermon 2. It is clear that the Council of Ephesus never had any idea of using the term in any such sense as this; and it was such awful abuses and perversions of the term in later times, that led to the term itself being dropped by Protestants, although they hold firmly all that the term was at first intended to express and defend—namely, that he who was born of Mary was truly God. The church does well to invent terms to exclude from her ministry those who introduce heresies; and she does well, too, to drop those terms when they are perverted to countenance other heresies, all the while holding and preserving one and the same faith herself.

If any one wish for further proof of the real object of calling Mary "the Mother of God," we quote from another source. "From the time wherein the Virgin Mother did conceive in her womb the Word of God, she hath obtained such a kind of jurisdiction, so to speak, or authority, in all the temporal procession of the Holy Ghost, that no creature hath obtained any grace or virtue from God, but according to the dispensation of his holy mother" (Bernardine Senens, Serm. 61, art. 1, cap. 8). Again; "Because she is the mother of the Son of God, who doth produce the Holy Ghost; therefore, all the gifts, virtues, and graces of the Holy Ghost are by her hands administered to whom she pleaseth, when she pleaseth, how she pleaseth, and as much as she pleaseth" (In the same Sermon).

Do not wonder at this, reader, that all power should really belong to her, and not to God (that is, if you can believe in these men), for the other Bernardine (de Busti), will tell you (if you can believe him), that "howsomever she be subject to God, inasmuch as she is a creature; yet she is said to be superior and preferred before him, inasmuch as she was his mother!"—*Mariale*, part xii., ser. 2.

This man was the most famous preacher of the Church of Rome in his day; and similar doctrine about "the mother of God" is now countenanced and circulated by the Church of Rome, in "the Glories of Mary;" the writer of which has lately been made a saint by the Pope.

Was it not time to drop the term "Mother of God," when it led to such teaching as this?

THE CATHOLIC LAYMAN AND THE INDEX EXPURGATORIUS.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

YOUR HONOUR—Will you tell us, is it true, does bad books go to Purgatory, all as one as bad men? For there's some of the neighbours gathers into my house on an evening to read the CATHOLIC LAYMAN, and while we was reading last night, in comes Peter Connelly, that's clerk and school-master in the chapel, and mighty mad he was to see what we was reading. "And don't you know," says he, "the CATHOLIC LAYMAN is put in the *Index Expurgatorius*, by his Holiness the Pope?" And with that we all began axing him what that was at all. Well, with that, he seemed very bothered for a minute, how to tell us; but he gathered himself up, and says he, "its ignorant creatures you are that doesn't know Latin" (for he is a mighty conceited little fellow about his learning); and when we kept on axing him he began to tell us: "sure its Latin," says he; "and, sure, *index* is the Latin for what's in a book," says he; "and *expurgatorius*," says he, "of course, that's in regard of Purgatory, and so it means the list of them that's in Purgatory." And one of the boys said, "he never heard tell before of books going to Purgatory, and how would the Pope send them there at all." "And isn't it just the place for the like of the heretic CATHOLIC LAYMAN," says Peter, "where it would be burnt all out, the first blaze?" And with that Ned Gallagher says, "and was it just the one paper the Pope sent to Purgatory, or was it all the papers in a bundle?" "Why, all of them, to be sure," says Peter. "And do they be burned there?" says Ned. "To be sure," says he; "the first look of Purgatory puts them all in a blaze, and there isn't so much as a bit of tinder left you could light your pipe at." "Well, now, its clear to me," says Ned, holding up the paper, "that this one isn't burnt yet, anyway." "Well done Ned," says all the boys. "that's it anyway."

Well, there was one Mike Slattery with us, that knows the Latin, for he was at school when he was a boy with Bob Slattery, of Tralee, and it's he that was the scholar, and says Mike, "don't you see it's not *purgatorius*, but *expurgatorius*, that's in it; and what's the meaning of *ex*," says he, "isn't it Latin for *out of*, and so, if it means anything about it," says he, "it means the list of them that's *out of purgatory*. Is it forgetting your Latin you are, entirely, with all your learning?" says he. And your honour never seen a man so knocked of a heap as Peter: and he cut off

as hard as he could; and, I'm thinking, it's to tell the priest on us he went. But never fear, your honour, the boys will read the CATHOLIC LAYMAN if it's at the back side of a ditch, or the bottom of a bog-hole, now we're cutting the turf. But when he was gone, we agreed we would write to your honour, and ask if it's true that the Pope has took all the CATHOLIC LAYMAN out of the post-office, and sent them all in a big bag to Purgatory. But why would we bother your honour about it at all, when we know well enough that our paper is not gone to Purgatory at all, but just safe in the top of my hat this minute. But, your honour, will we get any more of them at all by the post-office?

Your honour's servant,

TEDDY BRIAN, of Kerry.

As far as we know, Peter Connelly is under a mistake, and more mistakes than one. It is not true that the Pope has put the CATHOLIC LAYMAN into the *Index Expurgatorius*; and if he did it in the way that Peter thinks, it would be a heavy job, for so many copies of the LAYMAN are published, that we send it to the Post-office in a dozen large sacks—each on the back of a man—as large as potato bags in a market.

But, it is an opportunity for us to explain to Roman Catholics things about their religion, that they know (as it seems) very little about.

There is a meeting of the Cardinals at Rome, called "the congregation of the Index." It is their business to read the books that are published. They keep two lists of books, one called the *Index Prohibitus*; and when the Cardinals write down a book in that list, the meaning is, that no Roman Catholic may read that book at all. They keep another list called the *Index Expurgatorius*, and when a book is put down in that list, the meaning is—that no one is allowed to read that book until it is *purged out*. And, then, some one is appointed to go over that book, and scratch out or change whatever the Church of Rome thinks contrary to faith or morals.

Some time or other we may have room to show to Roman Catholics what kind of books those Cardinals condemn, and what sort of changes they make in them; and also what kind of books they approve of without any change being made in them; with all which they will probably be not a little surprised. We can only say, at present, that the Pope and the Cardinals have lately taken the trouble to put into the prohibited index some of the school-books of the National Schools—such as the Lessons on the Truth of Christianity, the Lessons on Logic, or the Art of Reasoning, and we believe also the Scripture Extracts; all which books were approved of, as fit to be learned by Roman Catholic children, by the late Dr. Murray, Roman Catholic Archbishop of Dublin. But the Pope and the Cardinals, in their great care for faith and morals, have never condemned or purged out such books as those of Bernardine de Senis, or Bernardine de Busti, of which we have given extracts in our answer to Mr. Blood's letter, in this number, nor the books of the Jesuits, mentioned in our present number. If the Cardinals meet a book that may lead men to read the Bible—like the Scripture Extracts, they condemn that at once; but if they meet a book that teaches that the Blessed Virgin is superior to God himself, they never purge out that.

The subject is most important, because it shows that the Church of Rome is responsible for all the teaching of her priests and members that she does not condemn, and that she must be considered as approving of it. We invite communications on the subject from those who have made it their study. That Peter Connelly should take *Expurgatorius* "in regard of Purgatory" is, no doubt, very absurd; but it is very like many other arguments in which words that sound like Purgatory are taken as proofs of it, though, in fact, they have nothing to do with it.

NUNNERIES.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—I read your remarks on nunneries with interest, and as the subject is one of great importance, I desire to call the attention of yourself and your readers to some statements relating to them in St. Alphonso Liguori's Moral Theology. St. Alphonso is, as you are aware, one of the last of Rome's saints—Bishop; lauded by Cardinals, beatified and canonized, severally, by Pope Pius VII. and Pope Gregory XVI. His Moral Theology is the authoritative moral theology of Rome, and in his writings we shall look for nothing adverse to the monastic life. Now, in his "Homo Apostolicus," Tract vii., c. 4, s. 61, he is urging on bishops to be very careful in examining into the willingness of girls professing themselves nuns; and this is the reason which he gives—"For the greater part of them enter the religious state, not by God's vocation, but impelled by their parents, and hence it afterwards follows that they had a restless life there, and introduce laxities into the community to the common detriment." And this is, indeed, so? The greater part of nuns, says St. Alphonso, are not called by God, and have entered upon their state of life without his vocation, and, therefore, without his blessing—not by their own will, but impelled by others; and the consequence is individual restlessness and general laxity. What an awful picture does the saint bring before us of the inside of Roman Catholic nunneries—a picture drawn by no Protestant hand, but by the great supporter of the Papacy and the Papal system in all its branches—St. Alphonso Liguori, founder of the Redemptorists! But should

not the relatives of these poor restless ones arouse themselves? It may be thought that the Tridentine Excommunication is a sufficient safeguard to prevent any persons being driven into nunneries. But what denunciation is there that the subtlety of modern casuists will not escape from? Suarez, Bonacina, Filliucci, and Liguori all agree that girls may be compelled to enter a monastery, in punishment for any fault, or for fear they may fall into any immodesty, or if by their presence at home they may give or receive offence.—(Hom. Ap. vii., c. 2, s. 5.) A rule, the heart of which is eaten out by exceptions, is not worth much. Relatives may have better cause to complain than they are themselves aware of; for while, on the one side, "parents who, without good and definite cause, turn away their children from the religious state in any manner, either by guile, or by simply asking, or by promises, cannot be excused from mortal sin" (H. A. xiii., c. 1, s. 25); and "incur excommunication if they hinder girls from professing, or taking the habit, without good reason" (H. A. vii., c. 2, s. 5)—on the other side, "although it may be becoming for children not to go away without their father's blessing, yet this is understood when there is no danger of the father averting them from their holy purpose; but since this danger almost always exists, St. Thomas, without exception, exhorts children not to use their relatives' advice in the question of religious vocation. Relations, says the saint, must be removed from consultations on this point; for in this matter, relations are not friends but enemies."—H. A. xiii., c. 1, sec. 24. Parent against child—mother-in-law against daughter-in-law—not peace, but a sword. At any rate, these are not the main precepts of the Gospel of Jesus, and if applicable at all after the first spread of Christianity, certainly applicable only as accidental consequences, not as things to be aimed at. But, however that may be, is there not cause for fathers and brothers to examine for themselves and see if Liguori's statement be true—if laxity and restlessness do reside within convent walls, owing to the inmates having, for the most part, entered upon their life without a calling from God, and by the impulse of others?

Your obedient servant,

M.

THE CATHOLIC LAYMAN IN KILPATRICK.

No. II.

In our June number, we gave an account of a conversation which took place, in Mr. Gasteen's house, at Kilpatrick, between Mr. Townsend, and Brian Kennedy, and Tim Donovan, and how their talk was put a stop to by the priest, Mr. Sheehy, coming up. When they heard he was coming, the two men were down the hill in no time, and a hard run they had of it, until they came at last to the stile; and when they had got over into the road again, they stopped, all out of breath and laughing at each other, and Brian said—"Well, Tim, we had a great escape of it." "I don't know," said Tim; "it was seeing you run made me run, too; but I don't like making off as if I had shot at a man, when I was doing no wrong at all. I'd have liked to have heard what arguments Father Sheehy would have had to give. Sure it would only have been fair, after our listening to Gasteen's clergyman, to make him listen to ours."

"Arguments!" said Brian, "it's little arguments you'd hear from Father Pat. Sure, he often told us that arguing with Protestants was the worst thing we could do. He says we ought to turn a deaf ear to them all, and not listen to anything they have to say. Do you remember his saying, 'when any go astray from the Catholic faith, the first moment of their fall is when they begin to question, or to ask a reason for any part of the church's teaching? From that moment they are not in danger of losing the faith, but they have lost it already!' And didn't he tell us that it wasn't our part to enter into controversy with Protestants, as if we weren't sure that we're in the right? All we have to do is to tell them to submit themselves to the church, and, if they refuse, they must take the consequences."

"Well," said Tim, "that may be a very good way for keeping ourselves right, but I don't think it would be a very good way of bringing any of the other side round to us. There's Gasteen, as good a neighbour and as honest a man as ever lived. Would it not be a pity to think of his being damned for ever, if our speaking to him in the right way could prevent it? And yet, how could we expect him to listen to us if we only told him to think as we do, and wouldn't listen ourselves to any reason? Isn't it natural for him to say, as he did the other day, that Father Sheehy talks like a man who knew he was an impostor, and who hoped, by bullying and talking big, to prevent his claims being examined into?"

"Tim, Tim," said Brian, "it will be well if your pride does not lead you astray; I know you think you're a great controversialist. But maybe it would be better if you were to take the priests' advice, and leave controversy to them, and be satisfied yourself to believe as your fathers believed. That's what Jerry Sullivan told me when I asked him to come up, and hear the CATHOLIC LAYMAN read, that he would live and die in the church his father lived in, and would never hear anything to the contrary."

"I hope," says Tim, "to live and die in the church my father lived in, too; but I am glad to say I can give a better reason than that for it. I would take the priest's advice, if they all gave the same advice; but though Father Sheehy is against controversy, Father Molony, that was before him,

was very fond of it, and it was he advised me to buy Milner's *End of Controversy*, and a very fine book it is. But, if I was only a Catholic because my father was one, Gasteen has as good a reason as that for being a Protestant, since so was his father."

"But, they weren't always so," said Brian; "you know there were no Protestants before Martin Luther's time: so that Gasteen's fathers before then must have been good Catholics."

"But, then," said Tim, "there were no Christians here at all before St. Patrick's time, so that his fathers before that again must have been idolaters; and, if Jerry Sullivan's were a good way of talking, they ought always to have remained so. That's a notion I got out of a book my Pat was taught at the National School, which gave me better reasons for being a Christian than ever I knew before."

"Oh!" said Brian, "that's the book that's condemned by our bishops, and they don't read it there now. Sure, they say, it was a Protestant Bishop wrote it, and, it stands to reason, it can't be fit for us to read."

"Well," said Tim, "as for that book my conscience is clear; for the time I read it was when it was approved by Archbishop Murray, whose soul's in glory now, and it was a good book in those days. But, I must say that when our priests and bishops give us one advice one year, and another the next, they oughtn't to wonder if some of us made it an excuse for doing as we like ourselves."

"Then," said Brian, "you're the man I'd think would like an excuse for that; for though you're a good Catholic in your doctrines, you're as fond of your private judgment as any Protestant."

"Nonsense," said Tim, "I only use my private judgment because I can't help it. There's sense in what Gasteen told us, that we all use our private judgment one way or another. If he uses his private judgment in rejecting the church's authority, we use our judgment (better, I hope) in submitting to it. If I am using my private judgment when I go up to have an argument with Gasteen, Jerry Sullivan is using his private judgment when he makes up his mind to listen to no argument at all. So, in spite of Father Pat's advice, I'll go up to Gasteen's the next *CATHOLIC LAYMAN* he gets, and I hope, with Dr. Milner's help, to give him as good as he brings."

"Well, if you do, Tim," said Brian, "I'll go, too, to hear you, though I don't quite know whether we wouldn't do better to let them alone."

And so it happened that when the next number did come Donovan and Kennedy went both up as usual to hear it read. "Let's have the 'Talk of the Road,' Denis," said they; and this number it happened to be all about the scapular, but the part that set them off talking was where Jem read "how the scapular book said that it was a grand thing for the people to be joined together in societies, because then every one in the society gets a share in all the prayers, and sacrifices, and fastings, and alms, and mortifications, and all the good works of the rest; and then how Pat scratched his head and said 'And who's the gainer by that, I wonder, or who's the loser?' Why there won't be more good works among them after all, and how will they divide? If every man gets his own, and that's the fairest, I don't see the gain at all; and, if they get share and share alike, why then that does the most is the losers, and them that does nothing is the gainers'" (see p. 65).

So at this Gasteen and Bill Rogers, another Protestant that was there, began to laugh, and to attack Tim Donovan, who they knew was a member of a confraternity, and very proud of it, too; and Tim Donovan was a little taken aback and could not explain at the moment what was the gain in his sharing his good works with the rest. "But," says he, "at any rate we all share in the good works of our patron saint, and he can afford to share with us since he has more than he wants for himself." "Are you so sure of that?" said Gasteen. "I don't know," said Donovan, "what you Protestants may believe, but if you were to read the life of one of our saints, such as Saint Francis, you would acknowledge that he had done far more than enough to get him into heaven." "And do you expect," said Gasteen. "If you get to heaven, to have as high a place there as Saint Francis?" "No," said Donovan, "I am not so presumptuous as to equal myself to a blessed saint like him, that did more good works in one year than I expect to do in all my life."

"Then," said Gasteen, "if his good works do more than barely get him into heaven, and if they all help to get him higher dignities hereafter than those who haven't done so much, maybe even Saint Francis wouldn't wish you to get the credit of his good works, but would rather be rewarded for them himself; for it wouldn't be fair, if they were of use to him in getting him a higher place, to let them count over again for you. I remember, when I was young, the first time my father trusted me to Loughmanagh fair to sell a flock of sheep for him, and I did it very well, as I thought, and sold them for a good price to one that I thought

was a very grand gentleman, and he gave me his cheque on the National Bank for them; but afterwards, when I came to the bank for the money, they would not pay; either my gentleman had no money there or he had spent it all on himself. Well, I was greatly ashamed then of my bargain; my father managed to get the best part of the money paid, though he had a long time to wait for it, but it has made me know ever since that an order to pay money is not worth much if the man who signs his name to it has not authority

to do it, and I thought of the story when I heard of your confraternity drawing on Saint Francis's good works for the use of your members. I'd like to know if you have Saint Francis's authority to do it, or if maybe he hasn't spent them all on himself; if he has, perhaps you will look as foolish as I did when the clerks at the bank gave me 'no effects' for my answer instead of the money I was to take back to my father."

At this story Bill Rogers began to laugh, but Jim Donovan became rather cross, and said—"I wish you wouldn't bring in your nonsensical stories when we're talking on a serious subject, and at any rate you can't deny that a saint may give us his intercession and be none the worse for it himself. You said before now that you pray for me and my neighbours here, and, with all respect to you, I don't see why Saint Francis's prayers shouldn't be as good as yours, or where would be the harm of my asking for them." So upon this there began a long discussion about the intercession of the saints, too long to be repeated here. A great part of the arguments made use of have appeared in the *CATHOLIC LAYMAN* already, and any one may find in "Milner's *End of Controversy*" the substance of all that Tim Donovan said. Gasteen attempted to take advantage of something that Donovan said out of Milner, viz.:—"That he might be a good Catholic without ever praying to the saints, and that there was no precept of the Church commanding them to pray to the saints," and he wanted to know as Christ was ready to intercede for him what more he wanted—why it would not be better to direct our prayers to him to whom we are commanded to pray, and who has promised to hear our prayers, rather than to those to whom we have no command to pray, and with regard to whom it is very doubtful whether they can hear our prayers or not (*CATHOLIC LAYMAN*, vol. i., p. 64).

"I don't neglect praying to Christ," said Tim Donovan; "and suppose even my praying to the saints was no good, where's the harm of it? there's a little time lost, and there's the end of it."

"It would be well if we were sure of that," said Gasteen, "and yet we know that there is such a thing as idolatry; the Lord is a jealous God, and does not like his glory to be given to another."

"There's no teaching you our doctrines," said Donovan. "I am not guilty of idolatry, nor any Catholic that's been rightly taught; I honour the saints, but I don't honour them with the honour that belongs to God only."

"That's just the point I'd like to argue," said Gasteen. "I suppose you'll allow that a man may be guilty of idolatry even though he does not give the *name* God to the thing he worships; many of the heathen never supposed the beings whom they worshipped to be the supreme God who created heaven and earth. God has commanded us to love Him with all our heart and soul and strength, and we are not keeping this command, if another has a higher place in our hearts; and if when we are in any trouble, it's not He that we think at once of applying to. Now, this is a sin which I think those that make it a habit to pray to the saints can hardly help falling into. I find myself, that my farm, and my wife and children, take up a great part of my thoughts, and I find it hard enough, as I dare say you do, too, to give much of my thoughts to the things I can't see; still, by reading the Bible, and by meditating on what the Saviour has done for me, I thank God I have learned to love Him; and whenever I am in trouble or temptation, it's His name that comes first to my lips; but now if I had accustomed myself to look to the intercession of the Virgin, or any other saint, it's very true I might know that any blessing she gave me was not altogether from herself, but obtained by her intercession from God; still, if I thought she could obtain anything she asked, I needn't look beyond her; it's no matter how she gets it if she is sure of being able to get it for me, and so it would come to pass, that, in time of trouble, it's her name and not the Lord's that would fill my mouth. I am not speaking of things I don't know. I know many Roman Catholics (there's Jerry Sullivan for one), and they are always ready with their prayers to the blessed Virgin. Now, as I don't find that they think less of their wife, or their farm, or their children than I do, I fear they must think less of God. In fact, I believe that it is only a certain portion of men's thoughts that they can in general give to the unseen world, and when the saints get more of this, God gets less."

We cannot exactly report what followed this, because, at the idea of being charged with idolatry, Tim Donovan rather lost temper, and the discussion became noisy, and soon after the party broke up, not quite in such good humour as usual.

FARMING OPERATIONS FOR AUGUST.

(From the *Irish Farmers' Gazette*.)

Being now on the eve of harvest, it will be necessary that the farmer lose no time in putting the haggard and barns in a proper state for its reception, and getting all minor routine matter out of hands, in order that his undivided attention be given to the important matter of harvesting his crops properly. Over the large tract of the centre and south of Ireland this usually is the principal harvest month, though, from the very inclement weather which prevailed during the end of last autumn, and the winter and spring months, which prevented the timely sowing of wheat and other corn crops, we by no means expect it to come in

so early as usual, though in favourable localities we have seen very promising breadths of winter-sown wheat and dun oats.

Wheat should be cut before it is thoroughly ripe—it is usual to recommend cutting about a week previous to that period—but the better guide will be to cut, as soon as the grain, when bruised between the fingers, gives out no juice, but kneads up in a glutinous mass; when cut at this period, a finer coloured sample is secured, the flour is whiter, and, as compared with its gross weight, a greater weight of flour and less bran is obtained than when allowed to get fully matured. The grain ripens sufficiently in the stock, and the loss by shedding, inseparable from, handling too ripe corn, is prevented. As soon as the grain assumes the above appearance, it will be advisable to put on all the hands possible to cut it down expeditiously, if the weather be dry; but avoid cutting in wet weather; bind in small sheaves, and stack; but do not cap or hood, unless rain threatens, when that operation should be performed without loss of time.

Barley, which, in order that it may sprout equally and at the same time in malting, must, therefore, be equally ripe, should be allowed to get thoroughly matured before cutting, which is indicated by the ear bending down, and the joints of the straw becoming dry and juiceless; as it is more liable to injury from wet than any other grain, it should be cut expeditiously, immediately bound, and stooked; but avoid stacking till properly cured, and any herbage in the sheaves thoroughly dead and dry; if not, fermentation will set in, and injure or destroy the sample.

Oats, like the wheat, must be cut before fully ripe, and while the straw still retains a little of the green colour at the joints. If allowed to get ripe, much loss and injury will be sustained by the grain shedding; for, it must be remembered, that it is the primary and heaviest grains that will fall, so that the second sample only remains in most instances.

Rye ripens generally before wheat, and is very liable to shed. When the straw, from a bright yellow, assumes a paler colour, and the bottom knots lose the green colour, it is fit for cutting. It should get as little handling as possible, being particularly liable to shed. As it malts quickly it requires immediate protection from wet and damp, and should, therefore, be bound and stacked without delay.

Peas and Beans will require close attention this month. For details, see the Operations for last month.

Mangels, Carrots, Parsnips, and Turnips will require particular attention this month, in hoeing, weeding, and trimming, and the thorough and frequent pulverization of the spaces between the rows, with the horse drill-grubber on the large scale, or the digging-forks on the small one. When these crops are cultivated extensively, a properly commanded gang should be appointed to this work, totally independent of harvest men. For if they are now neglected, and weeds get ahead, or not properly thinned, and in due time, and the intervals stirred up deeply, and thoroughly pulverized, these valuable crops, that previously have cost so much in money, time, and labour, will suffer to an incalculable degree, and the object of a clean fallow lost, to the great detriment of the succeeding crops.

Stone Turnips, or Rape, when intended to be taken as stolen crops, should be sown on the stubble lands as soon after the severance of the corn crops as possible; working the land, if not foul with weeds, with a good heavy harrow, or a light grubbing, to render the surface soft and fine, will suffice. A little guano or superphosphate, if it can be spared, will be well bestowed on these crops; but foul land will not be suitable for them till thoroughly cleansed.

Transplanting Rape.—As soon after the corn is saved, the planting out of the rape, sown for that purpose in June, should be proceeded with, the earlier this work can be completed the heavier the crop. A liberal dressing of manure should be supplied; the land may be previously prepared as if for turnips, if time and help permit, and the plants dibbled in the crown of the drill, or the land may be planted as it is ploughed; having previously put out the manure in rows, the plants are laid down, by some active boys, in every third furrow, about a foot apart, the manure is then placed on the roots of the plants, and the next furrow covers it up, and completes the process.

Manure Meadows with rich composts, before the aftergrass makes growth; a light top-dressing to new meadows now will be worth double the quantity given in spring.

Sowing Clover and Rye-grass.—This is the last month in the year for laying down land to grass or clover, whether permanently or for soiling crops. In laying down to permanent grass, sowing 4 or 5 lbs. of rape to the Irish acre will be of the utmost advantage, giving an early and nutritious bite to ewes and lambs.

Stacking.—Before bringing the grain into the haggard, the premises should be put in order, and well cleared of vermin, and no facilities afforded them to get into the stacks. Whether the stacks be large or small, they should be well ventilated, by carrying one or more flues from the bottoms upwards, which should discharge into one or more horizontal ones, open to the exterior at both ends. This will effectually prevent corn from heating in close haggards, and is applicable to hay-ricks; as each stack is finished it should be at once thatched, lest rain come on.